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# THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

CHICAGO, NOVEMBER 12, 1896.

Reading Room Divinity  
VOL. 4.

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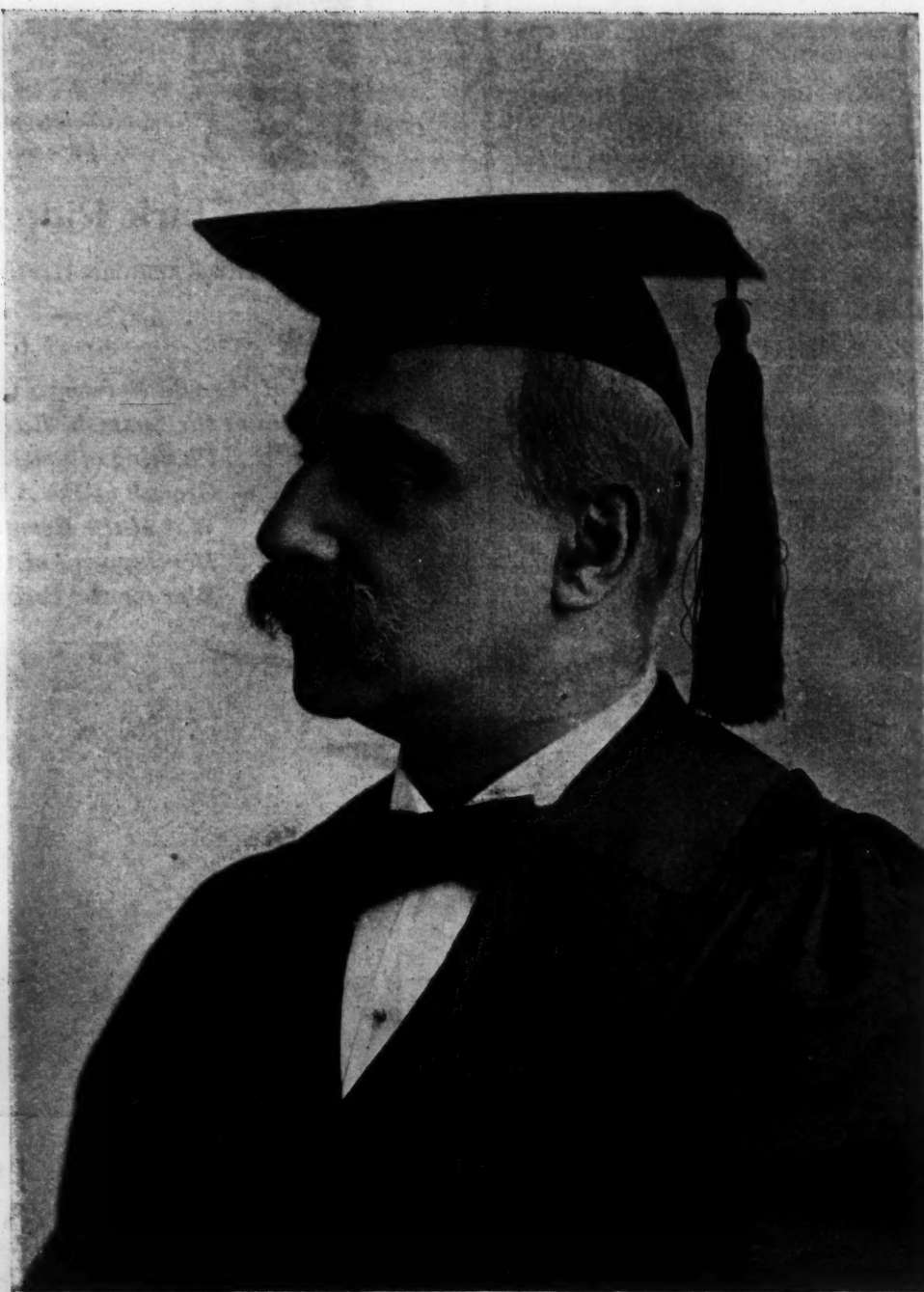
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EMIL G. HIRSCH.

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ingway.

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# THE NEW UNITY

VOLUME IV.

THURSDAY, NOVEMBER 12, 1896.

NUMBER 11.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all

these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—From *Articles of Incorporation of the American Congress of Liberal Religious Societies.*

## Editorial.

*Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.*

EMIL G. HIRSCH.

### Third Annual Meeting American Congress Liberal Religious Societies,

TO BE HELD AT

PLYMOUTH CHURCH, INDIANAPOLIS, NOV. 17, 18, 19, 1896.

PROGRAM.

TUESDAY, NOV. 17.

8 p. m.—Address of welcome, F. E. Dewhurst, pastor of the church.

Response, Dr. H. W. Thomas, President of the Congress.

Opening sermon, Rev. Philip S. Moxom, Springfield, Mass., "A MESSAGE TO THE CHURCHLESS."

Short closing address by President David Starr Jordan of Leland Stanford, Jr., University of California.

WEDNESDAY, NOV. 18.

9:30 a. m.—Devotional meeting led by Rev. Moses Gries, Rabbi Jewish Congregation, Cleveland, O.

10 a. m.—REPORT OF OFFICERS, appointment of committees. Report of Missionary Committee, Rev. A. W. Gould, chairman.

Supplementary report on work done in Illinois, Rev. A. N. Alcott and Rev. G. B. Penney.

11 a. m.—BUSINESS DISCUSSION, "What Can We do Together?" Rev. L. J. Duncan, Streator, Rev. Joseph Stolz, Chicago, Theodore S. Seward, East Orange, N. J., Rev. J. H. Crooker of Helena, Mont., and others.

12:30.—Adjournment.

2 p. m.—"THE SYMPATHY OF RELIGIONS AND THE FRATERNITY OF THE SECTS."

Opening address, Dr. E. L. Rexford, Columbus, O., (30 minutes), followed by 20 minute addresses by Rev. B. R. Bulkeley, Chicago, H. Dharmapala (Buddha's Message to the World), India, Miss Helen R. Lang (A Plea for Warmer Sympathy Between Christian and Jew), Indianapolis, and others.

8 p. m.—"THE FOUNDATIONS OF RELIGION."

Dr. E. G. Hirsch of Chicago, presiding.

E. P. Powell, Clinton, N. Y., (30 minutes), followed

by 20 minute addresses by Rev. Paul R. Frothingham (The Sources of Religion), New Bedford, Mass.; Rev. Marion D. Shutter (How the Foundations Were Laid), Minneapolis, Minn.; Rev. O. H. P. Smith (The Basis of Sympathy), St. Charles, Minn.; Rev. David Philipson, (The Fundamental Thought in the Religion of the Prophets of Israel), Cincinnati; Dr. Paul Carus, La Salle, Ill.

THURSDAY, NOV. 19.

9:30 a. m.—Devotional meeting led by Rev. Carrie W. Brainard, Little Hocking, O.

10 a. m.—Report of committee on revision of by-laws, Dr. Paul Carus, chairman.

11 a. m.—Discussion of practical problems, election of officers, etc.

12:30.—Adjournment.

2 p. m.—"SOCIOLOGICAL PROBLEMS OF THE CHURCH."

Dr. A. J. Canfield, Chicago, (30 minutes), followed by 20 minute addresses by Edwin D. Mead, Boston (Religion and the Commonwealth); Rev. W. C. Gordon (The Church and Social Classes), Michigan City, Ind.; Rev. R. A. White, Chicago; Rev. Caroline J. Bartlett (The Institutional Church in Towns and Small Cities), Kalamazoo, Mich., and others.

8 p. m.—"THE CHURCH OF THE FREE."

Rev. Reed Stuart, Detroit, Mich., (30 minutes), followed by 20 minute addresses by Rev. W. C. Gannett (How Will Men Worship in It?), Rochester, N. Y.; Rev. W. A. Colledge (The Pulpit of the Free Church), Aurora, Ill.; Rev. A. H. Ball, Anderson, Ind.; Rev. Morgan Wood, Detroit.

The Congress will be composed of two classes of members, viz.: 1. Delegate members. Any society numbering 25 or more members, having contributed to the treasury of the congress a sum of not less than \$10 within one year, will be entitled to one delegate with a delegate for every additional 25 members up to one hundred, and to three general delegates for every one hundred members of such society. 2. Fellowship members. Any person paying into the treasury \$5 a year becomes an annual member; or paying \$25 becomes a life member, entitled to all privileges of the congress.

Return ticket on all railroads leading into Indianapolis at one-third for those paying full fare to Indianapolis, if one hundred persons are in attendance.

Accommodations at boarding houses or hotels for \$1.00 per day upward. Those intending to be present will please send their names and the kind of accommodations desired to Horace McKay, Indianapolis.

Further suggestions, questions or corrections solicited by Jenkin Lloyd Jones, General Secretary, 3939 Langley avenue, Chicago.

HOW TO GET TO THE CONGRESS. Indianapolis is reached from Chicago by the "Big Four" and the Monon routes, the former using the Illinois Central and the latter the Dearborn Street depots. Trains on the "Big Four" leave the Illinois Central station 9:00 a. m., 1:00 p. m., 8:30 p. m., stopping at Twenty-second, Thirty-fifth street and Hyde Park stations. The 8:30 train sleeper is side-tracked at Indianapolis; passengers leave it 7 a. m. The secretary, with a majority of the Chicago delegation, will take 9 a. m. train on the "Big Four," Tuesday morning, November 17.

Let all attending be sure to take receipt for money paid for transportation going in order to be eligible to reduced rates in returning.

On arrival at Indianapolis take street car for Plymouth Church, corner New York and Meridan streets.

A trial subscription to THE NEW UNITY for three months, 50 cents.

See closing paragraph of program in this week's issue for particulars as to how to get to Indianapolis. Representatives of THE NEW UNITY will be on Tuesday morning's train of the "Big Four" to welcome a large party. It is an opportunity for an outing on high lines and for an inspiring cause! Come!

We present as our frontispiece this week the portrait of our associate, Dr. Emil G. Hirsch, minister of the Sinai congregation, Chicago, Professor of Rabbinical literature and philosophy in the University of Chicago, editor of the *Reform Advocate*, and one of the vice-presidents of the American Liberal Congress. We present him in his university cap and gown, because Dr. Hirsch is pre-eminently a scholar and though gifted with great eloquence, he has a quality not always characteristic of orators, of knowing what he speaks about and speaking out of careful study and wide knowledge. Dr. Hirsch comes from prophetic stock. His father, the eminent Dr. Samuel Hirsch, after thirty years' ministry in Germany, was for twenty-three years the leader of a Jewish congregation in Philadelphia. He was the pioneer of progressive Judaism, the philosophic mind of the movement. His son Emil took his A. M. degree at the University of Pennsylvania and subsequently his Ph. D. at Leipsic. His first ministry was at Baltimore, where he worked for one year, then was two years and a half at Louisville, Ky., from which place he came to Chicago in 1880, since which time he has been intimately associated with the thought life and all that is progressive in the history of the city. He has for many years been a member of the board that have in charge the public library of the city. He was prominent in the councils of the Columbian Exposition and the attendant congresses and Parliament of Religions. He has edited for several years the *Reform Advocate*, a fearless organ of progressive Judaism. It was in his temple that the two sessions of the American Congress held thus far have convened, and without him and his society it is fair to say the Congress could scarcely have been. This congregation continues to be the most generous supporter of the Congress. His society, clearly one of the leading Jewish congregations in America, is now one of the ten or a dozen Jewish societies in the world that have accepted the obvious advantages of their environment and hold their services on Sunday instead of Saturday. Though thus prominent as a Jew and a most valiant defender of Jewish rite and thought, Dr. Hirsch easily sinks the Jew in the man. He is a citizen of the world. The Republicans of the State of Illinois bestowed merited honor upon him at the last election by placing his name at the head of the presidential electors who are to name the next president. Dr. Hirsch is a spiritual as a corporeal descendant of the prophets of the Bible. He has the gift of plain speech, and at times denunciation and sarcasm to a degree that often makes his best friends quake, but he is generally on the right side of all the great issues, and he declares the truth as he sees it without fear or favor. Representing, as he does, a wealthy constituency, no man in the city of Chicago has more often exposed the dangers of money getting and the superficiality of mere wealth than Dr. Hirsch, and he has been a defender of

poor and wealthy alike from the injustice of the one to the other. Dr. Hirsch transmits his own message to our readers in the editorial columns this week, and we are glad to say that his health is so far restored as to warrant the expectation that he will be at Indianapolis and will preside at the Wednesday evening session and make the opening and closing address.

The Liberal Congress is not simply in search of new ways to work with old material. Its task is not so much to discover a way to unite those who are already working on lines more or less free, but its greatest task is to find the new material, the keen minds, warm hearts and high consciences that at the present time have no conscious fellowship with any band of religious workers or at least no enthusiasm for co-operative work in the distinctive cause of morals and religion. A letter just received from one who has a place in the Indianapolis program, gives the name of an eminent scientist who has written him asking for a report of the proceedings of the Congress; our correspondent adds, "he seems much interested." This man we take it, is representative. The workers in the fields of science, literature and reform are the people who at the present time are largely unchurched. Their field of operation is already too wide and too religious to be represented by any denominational or sect name inside of Christianity. Christianity itself is not big enough to hold one whose sympathies are as broad as humanity and whose studies lead ever to cosmic foundations. The material the Congress has most for and has most to depend upon is not now, and never has been, a Unitarian, Universalist, Ethical Culture or Jewish constituency as such. It is for those inside and outside of these organizations whom the names misrepresent by suggesting limitations which they themselves do not feel and do not respect.

There seems to be an impression in the minds of some that there has come about some change in the plans and purposes of the American Congress. One or two correspondents have assumed that it has "abandoned" its missionary purposes or intentions. The Congress will soon be in session and will speak for itself, but so far as this paper may represent the past and present purposes of the Congress, there is anything but an abandonment of any of the purposes and inspirations that called the Congress into being. It has never committed itself to any one line of action or undertaken to interfere with the normal evolution of progressive ideas. It says now, as it has always said, let those who are satisfied with existing denominational or independent lines continue to work within them and for them. The Congress is with them and for them, but it also says with equal emphasis, as we understand it, to that large dissatisfied element inside existing churches, and still more outside existing churches, hope on, work on and realize as soon as possible that other form of organization that will embody directly the inclusive spirit of the Congress and persistently seek to multiply the number of such. We believe the ideals of the Congress mean for many, many communities, organizations which will not be content with anything less inclusive in thought or

spirit than that set forth by the Congress. We believe that there is a missionary movement already formulating itself which will ultimately express itself in "People's churches" of many names, but of one spirit. That the need of such a movement is felt inside of all existing organizations and by many of the best workers, lay and ministerial in such organizations, our correspondence abundantly shows. This movement cannot be hastened by mere conference resolutions, neither can it be permanently retarded by the distrust of those who find adequate room and inspiration in their denominational lines. No better proof can be offered of this tendency than the various programs of state and other conferences and associations now being held by the organizations most in touch with the Congress. In all the state organizations the denominational name is minimized if not wholly exorcised. In only one state conference is there a session given to distinctively "denominational" activities and interests. Said one of the best furnished young ministers we know of recently: "There are only three or four churches of the United States at present organized that I could conscientiously and enthusiastically take hold of, and they, of course, do not want me." Another young minister writes us from Cambridge: "I have come here for a year to engage in sociological studies. In the experience I have had as minister in the West I found more training of this kind absolutely necessary. So, instead of going on with that ignorance I come here to try to make good the deficiency. There is too much of speculation and division and too little of that love in the heart that prompts the hand to active religiousness. I am here to prepare myself for the larger work of that larger church, the institutional church. Whether a church will be ready next fall to employ me with these enlarged views of what a church ought to be, remains to be seen." Another of our strong ministers in the West is pursuing regular studies of the same kind at the Chicago University. All this preparation and quiet gathering of forces will bring results some day. We still do not think it likely that the parent Congress can do much in *direct* missionary work of this kind, but that it will give sympathy and encouragement to all local and state efforts in this direction in the future, as in the past, we can scarcely doubt.

Is not one reason why so many of our so-called liberal churches are so little interested in missionary work of any kind, the fact that the range of the appeal is so narrow? The minister too often exercises much more priestly power than he affects by asking only for this one cause, this or that particular denominational interest, and too often presumes, without the consultation of officers or congregation, to exclude the claims of others. A percentage of his constituency may be interested in the one cause he selects and he does well for them. He also does well in trying to interest others in the cause, but he does better when he seeks to arouse an altruistic purpose, a lend-a-hand enthusiasm in his hearers that will give to that cause that lies most near their own hearts. The missionary purposes of Christendom are such because they present many causes and varied interests that the law of selection may have its full play.

The secretary of the Liberal Congress is in receipt of letters from some pastors who say in effect, "I do not feel like asking my church to help," etc. Would it not be a wiser way to let the people themselves decide what they will help and whom they will help? The truly liberal minister will say to his people, you should help something, and here are causes all the way from the Roman Catholic mission in Alaska to the Liberal Congress or the Ethical Culture movement. Give to that which you most believe in. We will forward each contribution to its chosen destiny. Such an appeal will not bring less money, but more to the cause which the minister has most at heart. Let the people elect, but let the minister inspire.

### What is Religion and Its Expression for To-day.

Religion is a sense of homesickness—a longing to be united with one's native element. It is this sense of sympathy with this responsive quiver to the fate and fortune of all mankind. It is the consciousness that one belongs to another; that only when the others laugh we may smile, but when the others struggle, we must strive with them, march with them to the battle.

Religion is a sympathetic homesickness for the native element of better things. It is the tremulous echo in mind and heart to the winds that move to song the harp of life. It is the appeal or cry evoked by the storms that rage around us as we sail the mysterious deep of our existence.

There are two sides to religion, two phases to religion's function. The one is designated as that of faith and the other as that of love—to use terms of an old vocabulary, the one is Godward, the other is manward. The one is metaphysical and the other is ethical. The one is, to quote a German expression for which the English language has no equivalent, "Weltanschauung," and the other is "Lebens-Auffassung." No religion there is but strives to realize this double possibility to build in the first place a world of thought complete and harmonious, and in the second, to construe a world of action righteously and rightfully organized and directed.

Deed without creed is an impossibility. Such wilful atrophy of one of his native organs will mutilate man. Man has in him the inborn desire and drift to build of thought his world into an harmonious whole, resulting from a fundamental principle, in other words to construe God, to weave the web of faith. Conduct and character, ethics and practice divorced from this bent, will soon sink to the level of conventionality, and will strut about in the rags of a prudential policy without principles. Men will drift with every tide—they will become opportunists, rating success as the verdict of approval, and holding failure in every case to be the divine judgment of denunciation. Unless we would atrophize natural and therefore legitimate learnings of our humanity, we need metaphysics, faith and creed in the modern religion as well as in the old. And we must allow this metaphysical prepossession full scope for the very sake of the much-accentuated deed. And impersonality is lower than personality. If to-day the metaphysical bent of the age is careful not to associate

personality with the universe, not to hold focal and central to all that is stupendous personality, it is not because it has taken its cue from the self-assured and self-admiring materialist. The materialist would lead us back to the ages before poetry was born. The materialist in reading the universe in terms of dust, will reduce humanity even before death to dust again. In holding chaos to be the womb and the grave of all that is, the materialist will only succeed in making humanity atomic, and atomic humanity is humanity selfish. It is not accidental that after a virulent spell of materialism we should have a volcanic outburst the world over of self-assertive selfishness. If the stars are by chance, then human mind and human being are also by chance. If only atoms, and nowhere purpose, if only accident and nowhere resolution and mind, be discovered in all that surrounds us, why then man being of this company of accidentals, being one of these irrational creations, is bound to a life which is accidental and irrational. What need he care for brother? What need he care for parent? Had parents thought of him when they begot him? Then Mohr's cry is legitimate: children are not responsible to their parents, but parents ought to apologize to their own children. The stronger fist may strike down. If it succeed in striking down, it carries in its own power its own credentials of legitimacy. Let the masses rise and let the few, the classes, tremble. Justice is merely a problem in mechanics, righteousness merely a sum in shrewd operations, and morality is merely functional. The whole philosophy of life resolves itself then into an equation of profit and loss. Is it more profitable to assume to be what we used to call honest? If so, follow the line so indicated. If not, there is no ground in reason why the opposite line should not be traced and taken as the track and the path of our steps. Because materialism denied personality, because the materialistic metaphysics saw everything in terms of mechanics, under its influence morality trembled and well nigh fell to pieces; man himself fell when the universe fell to a lower dignity with the denial of personality.

If the modern metaphysical drift hesitates to read personality into the universe, it does so not because it be, perhaps, conscious that personality is merely a figment, but for the reason that personality is even not grand and encompassing enough to state the mystery of all that is. Impressed with the insufficiency of its symbols the modern age has scruples to speak of God as a great person. But we have no other vehicle of conveying thought than human language. Human language is always humanly limited.

God, a person, is not merely a poetic license, it is a practical necessity of the human speech. We speak as human beings. As we speak of the sun, though it is a chemical process, so we must continue to speak of God. The highest that we are is personality. If the metaphysician hesitates to use personality in the interpretation of the universe, he does so because he knows that personality in these high altitudes is not adequate. God may not be personal, but is He impersonal? No, he is more than personal.

Poetry revels in personality. It gives mouth to the rose—eyes to the lamp—ear to the heavens. Poetry lends tongue to the rocks; feet to the rivers; it gives

garments to the waving fields; it imputes volitional movement to the tresses of the meadows, the plaited foliage of the forest. The personality of God is the highest flight of the poetic ambition to find sound for the unspeakable, sign for the invisible.

We need faith, we need metaphysics. We need the Godward phase of religion—for the end that men may learn love, and base on it conduct, and build it into character. If our metaphysics speaks of God, that is to say of purpose in the world, it posits at once the fact as incontrovertible that man's life, too, has a purpose and a destiny. What may this purpose be? Pleasure, fun, some will answer. We are here on earth to have an easy time. Children most readily complain that they have not fun enough. But this purpose, human life disappoints. Even if a certain modicum of fun or pleasure was allotted to the individual, he is so organized that what gave him pleasure yesterday fatally refused to tickle his nerves to response to-day. Is this not the experience universal? Time was when most of us thought ourselves happy, rich, independent, if we made enough by our daily toil to keep ourselves and our dear beloved ones in modest comfort. To-day we all complain of hard times. Yet, when we compare our position now with the position which we thought at one time of our life to be the very acme of happiness and of comfort, most of us will find that "our hard time" is paradise compared to what we thought was the consummation of our ambition twenty years ago, and eclipses by its bright glory our then fondest dreams. One who is accustomed to own one million dollars will rate himself very poor if he have but nine hundred thousand, though the time was when he thought nine hundred thousand to lie only within the reach of Midas. The *plain* millionaire to-day tells us that he is poor.

The approaching congress of liberal religionists at Indianapolis commands the good-will and keen interest of every friend, because it is committed to these great affirmatives of absolute religion. Affirmations that alone will bring and hold men and minds together. Affirmation may to a certain extent be intolerant, but its intolerance is a condition of compensating growth which should not be disregarded.

Sociology instead of theology in religion is a cry which admits of varied interpretations. Not every self-advertised friend of humanity parading in the plumage of a reformer is true to the sacramental import of the phrases which he loves to repeat. Again, not every defender of the existing social status as best adapted to the development of individual ability and worth, is a fiend, and a foe of the toiling masses. The new religion stands as a peacemaker between and above the two contending armies of those that have and those that have not their modest or even abundant fill of the things of this world. Nor is every system of philosophic or ethical thought as replete with truth as is every other. This inclination toward affirming the virtual equivalence of error and truth has been one of the besetting weaknesses of the liberal movement. We may esteem the man higher than his system and rate him as our equal, but systems are not interchangeable values. While the sun of truth has risen in full splendor on no mortal and no age, many of the clouds of error have been dispelled; to hold that cloud and sunshine are identical is fatal delusion. We expect that the deliberations of the congress will give a mighty impulse to the cause. We are glad to extend our best wishes to the friends in whose charge the noble work cannot but prosper.

E. G. H.

## The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"*

### The "Holy Alliance"—The Liberal Congress.

A SERMON PREACHED IN ALL SOULS CHURCH, CHICAGO, OCTOBER 25, 1896, BY JENKIN LLOYD JONES.

*"And they shall come from the East and West, from North and South, and shall sit down in the kingdom of God. And behold, there are last which shall be first and there are first which shall be last."*

Luke XIII, 29-30.

*"Line in nature is not found;  
Unit and universe are round;  
In vain produced, all rays return."*

Emerson "Uriel."

In 1815, when the Mexican and South American colonies were one after another snapping the fetters that bound them to the far off monarchy of Spain in Europe, the believers in the "divine right of kings," the devotees of monarchy, the champions of traditional authority and inherited titles grew uneasy, and so the sovereigns of Russia, Prussia and Austria organized what they called a "Holy Alliance," ostensibly to hold aloft the dignity of the church and to maintain religion inviolate, but practically to present a solid front against the encroachments of republicanism. "The real object," as John Fiske puts it, "was to uphold absolute monarchy," and probably extend the dominions of such in the western world. Eight years after that, in 1823, in the face of this menace, President Monroe promulgated his now famous doctrine, by sending a message to Congress declaring that the United States regarded the continents of North and South America as no longer open to colonization by European powers, and that any attempt thus to occupy them would be resented by the United States. This helped strip the mask from off the face of this European combination, and the "Holy Alliance" was discovered to be a very unholy combination in the interest of tyranny. It was found to be in league with conservatism and opposed to progress. Monarchical Europe grew ashamed of the holy cant and refused to co-operate with the pious fraud.

From that time to this it has grown more and more clear that holiness and liberty go hand in hand; that the road of freedom is the path to God. The church, following the example of the European kings of 1815, has frequently tried to organize "holy alliances" in the interest of conservatism, to protect its dogmatic bulwarks, to guard the boundaries of its orthodoxy. But every such attempt has been overruled by intelligence. It has defeated itself in proportion as it has become self-explanatory. We have had our "evangelical alliances," our "Christian Associations," our movements for a "Re-United Catholic church," our still larger movement for an "United Christendom," but life and beauty, tenderness and holiness have appeared outside these alliances, beyond the fortifications of these associations. Spiritual flowers of rare delicacy and great beauty have been found growing outside the garden walls of the most inclusive Christendom, and so each alliance pledged to holiness is being found out more or less rapidly as being in league with unholy forces, just in so far as it excludes any throb of the spirit, any movement of mind, any love of the heart that spring from and are in league with the universal spirit of truth, of righteousness and of love. In most unexpected ways and from unexpected sources, the Monroe doctrine of the spirit finds its utterance, and notice is served that the children of light will refuse allegiance to whatever power seeks to circumscribe the field of human vision, to limit the workings of the human mind or to prescribe the boundaries of God's spirit. So far as the Catholic church affirms its catholicity it is holy. Whenever it issues its *index expurgatoris*, putting the brand of condemnation upon sincere writing and honest inquiry, it

becomes unholy. The alliance that affirms, that is always open, that continues to explore, is the only alliance that is evangelical, and any attempt to fix the bands beyond which it is not profitable to study, to think or to love, becomes not evangelical but diabolical. That is, the work not of good angels but of bad angels, or to accept another hint from the dictionary, it is not a "good message" that it bears, but a "bad message." The holiest alliance is always the most hospitable alliance. The most evangelical alliance is always the most open, prophetic, outlooking and on-reaching attitude espoused by co-operative men and women.

The Parliament of Religion was a prophecy more than a fruition. It was the first born of the holy family that is to come. Out of the loins of that Parliament was born the American Congress of Liberal Religious Societies, conceived in the exciting days of that gathering, called at a meeting held in one of the upper rooms of the Art Institute. It held its first meeting in Sinai Temple, on the 23d of May following. Its second meeting was held the following June of 1895. The third meeting is now being arranged for to meet in Indianapolis. This effort to perpetuate the spirit of the Parliament, to incorporate in actual corporation the brotherhood there claimed, has, of course, encountered the wisdom of the blind, the faithfulness of the timid who say "the time has not yet come, it is premature, the world is not ready for it," and so, of course, a large portion of those to whom Christianity has still the dogmatic charm and spell that belong to the favored children of miracle, to the confident recipients of special revelation, they to whom Christ means not only light to those who receive him, but an implication of darkness, divine neglect settling down upon the whole non-Christian world, hold aloof from the Congress, saying in their hearts, "We want unity, brotherhood, fraternity, progress truth, science, but we want them all in the name of Christ and under his badge and sanction; Christ the official, not Jesus the brother; Christ the savior, not Jesus the prophet; Christ the one in all, not the elder brother; Christ the only, not the one glorious of a glorious host." And even those who claim the word "liberal," who pray for the consummation, say "not just yet, wait until the times are ripe. Do not yet frighten the timid. Let the Unitarian be weaned from his denominational idols gradually, and the Universalist relinquish his little creedlet gently. Let Jew and Ethical Culture and Independent tarry apart a while longer, until the heart finds courage and the spirit finds its wings." With all this hesitation we will be patient. In its presence we will be vigilant lest this protest against narrowness, this call of the spirit to brotherhood, will itself suffer the fate of so many children of the spirit, become itself narrow and defeat its own ends by becoming dogmatic in its war against dogmatism. But as for myself and so far as I may speak for my church, we glory in the privilege of bearing testimony, however lonely, to that faith in man, to that church of humanity which would, if it could, to-day belt the world with the high words of "knowledge, justice, love and reverence."

Dr. Donald, Phillips Brooks' successor, in his most suggestive book on "The Expansion of Religion," calls our attention to the fact that in Dr. Shedd's monumental work on theology, there are found two pages devoted to heaven and eighty-nine treating of hell, and the good doctor well says, "This is the record of the age that has died and not of the age that is alive." It indicates the time when Christendom at least was chiefly exercised concerning the problems of hell, and the time has come or is coming when hell and its lurid fires and demonic stokers are but curious myths and strange wonder-folk like the trolls and gnomes of Scandinavian mythology. And still no one had explored the Plutonic region and returned with the news that there is no brimstone or fire there. No band of theological reformers has been permitted to penetrate the veil and put out the fires. Hell is not disproven but is outgrown. And so we rejoice in the inspiration of the position that is free to hold or to discard, to believe or to reject the dogmatic assertions of the creeds. We fain would lay aside even

the freest of the denominational words, not on account of its great affirmation, but on account of its implied negation. Says Dr. Donald in the book already referred to: "The moment religion was emancipated from the tyranny of sacred conventions, the moment it was trusted to take care of itself out in the great world of living men, it began by virtue of its own divine force to occupy all territory whereon were ideas, emotions, purposes, struggling to release themselves in achievements. So long as religion was described in statement and uttered itself only in arbitrary and conventional conduct, it stood a poor chance to become the instrument and nourishment of the total life of man." And so we find our inspiration in the thought that religion is not only applicable to all the problems of life, but is discoverable wherever there is earnest thinking and honest doing. We choose to lay aside the word "Unitarian," not because we lay aside the great affirmation of the divine unity; but because we would not even by implication cut ourselves off from that other truth of the trifold, aye, the manifold revelations of God, and above all, the revelations of the godly life under the inspirations of the worshipers of the eternal, who love the number three.

There is inspiration in the independent position, because it releases us from the pride of sect, the ambitions of denomination and permits us to rejoice in the kinship that binds us to our fellow religionists of many names and of no names. It is the fatal ambition of institutions to magnify their importance and to work to perpetuate their existence, when it ought to be their end and aim to so work and act that they will remove the need that called them into being. It ought to be the business of our so-called charitable institutions to render themselves unnecessary in the world, and so it ought to be the business of our sects to hasten the day when sects will be unknown. How little will the angel of history care for the triumphs or the failures of this ism or that. It will only record the progress of humanity toward kindness, the elevation of men and women into honesty, rectitude and liberality. Life is too short to waste it in the defense of labels and in the promulgation of schemes that in their very nature are fractional and transitory. Said a Japanese traveler visiting the schools of the United States, "You teach too much arithmetic. In Japan we teach our boys manners, then we teach them morals; after that we teach them arithmetic, for arithmetic without manners and morals makes men sordid." No, not too much arithmetic do we teach, but too little manners and morals. There is an ever-increasing demand that religion should apply itself to the main and only permanent problem, that is the problem of right living, the problem of good government, of decent homes, of well ordered lives. None of these interests ever do run parallel with the interests of any denomination in Christendom or out of Christendom. Of course the Unitarian will say "Make a good Unitarian and you make a good citizen and a good home-maker, a man of temperate life and orderly conduct." Aye, verily. So also with equal force will the Methodist claim that for his Methodism, the Presbyterian for his Presbyterianism and the Catholic for his Catholicism. Hence, we say, in heaven's name, let us not waste our strength of will or strain the chords of our hearts by living and working for a fraction when we might live and work for the whole.

We prefer again the open road, the independent position because it throws, like the Roman soldier, the standards forward. Away in front, our eagles fall there where the real enemy rallies. Let them inspire the battalions to push forward. The "Holy Alliance" of the past rested its case upon tradition. Its appeal was to history. It fought for and loved that which was gone. The "Holy Alliance," which is to come, will find its inspiration in the things that are to be, in the great work to be done. Tennyson in one of his later poems describes Merlin, the great wizard of the Round Table, the bardic hero of the Keltic world, at his dying moment, hailing a young mariner from the haven under the sea cliff, introducing himself as the Merlin who "followed the gleam." He tells the young mariner that the

mighty wizard found him in youth and taught him magic, threw before him, over valley and mountain, on human face and all around, a floating gleam which pursued through life. Sometimes a croaking raven crossed the path and barbarous people, deaf to the melody, sneered at and cursed him. Still in obedience to the master's whisper, he "followed the gleam." It flitted over gnome and fairy, through desolate hills and over the wraiths of mountains, but he followed it. Once in the city and palace of Arthur the King, the gleam lighted on the forehead of the blameless king. It flashed on the tournament and touched the golden cross of the church. But clouds settled down over Camelot and Arthur vanished. But even then the gleam remained to lighten up the "icy fallow" and the "faded forest," falling on shadow until it was no longer a shadow, and so it sped onward and still pursued that which was not of the sunlight, nor of the moonlight, nor of the starlight. The great wizard with his dying breath hails his successor with:

"Down to the haven,  
Call your companions,  
Launch your vessel,  
And crew your canvas,  
And, ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam."

Let this be our interpretation and justification. Let ours be the "Church of the Gleam" that finds its inspiration in that ever-receding glory which gilds the brow of the possible with an intangible halo. We work not for the holy Roman Catholic church, but we work for the holy human Catholic church, with its altars yet largely unrequited, its St. Peters unbuilt, its Vatican now only a shrine in the heart of poet and prophet; not yet is it and it may never be reduced to stone. We work for the "Holy Alliance" which must come, whether in the twentieth or the two hundredth century of the Christian era, it is not for us to say. It is not for us to care. It is for us to work. The inspirations of the Parliament of Religions which met in Chicago in 1893 are already transferred to the inspirations of that other Parliament of Religions, which we still hope will be held in the ancient city of Benares in the year 1900, albeit the pilgrim thereto will tarry by the way at a Parliament of Religions in Paris, which will be the prelude to the uprising of the hosts of Asia to welcome the pilgrim band from Europe and America, who will go there as Asia's representatives came here in 1893, in light marching order with the trumpery of their dogmas left behind, the impedimenta of the creeds stowed away at home, carrying there only the imponderable weapons of love and the light equipment of good fellowship and high purposes. Meanwhile, Merlin's task is our task, to sing the songs of the ideal, to wrap the mantle of reverence about the real, to touch the commonplace with the magical wand of reverence until it becomes glorious with the life of a living God, the present life of nature and of man. It was Merlin who tuned the harp that made harmony at the Round Table, that made the knights of Arthur valiant defenders of the right, great heralds of liberty. It was the music of Merlin's harp that transformed the tournament from being the drunken jousts of passionate and selfish rivalry into the Knight-errantry that defended purity and innocence. No matter if this gallant band never existed outside of the enchanted land, best surveyed by the rhythmic chain of Tennyson, they are yet to be realized in actual life, and let this church accept the commission of dying Merlin in the poem:

"And broader and brighter  
The Gleam flying onward,  
Wed to the melody,  
Sang thro' the world;  
And slower and fainter,  
Old and weary,  
But eager to follow,  
I saw, whenever  
In passing it glanced upon  
Hamlet or city,  
That under the crosses  
The dead man's garden,

The mighty hillock,  
Would break into blossom;  
And so to the land's  
Last limit I came—  
And can no longer,  
But die rejoicing,  
For thro' the magic  
Of Him the Mighty,  
Who taught me in childhood,  
There on the border  
Of boundless Ocean,  
And all but in heaven,  
Hovers the Gleam."

Friends, if this "Church of the Gleam" be as far from external realization as King Arthur's Round Table is removed from the Chicago City Council, it would yet be our church of sufficient warrant and sufficient inspiration. But it is nearer than that. Already there is a homeless, churchless multitude looking for this "Church of the Gleam," waiting for this "Holy Alliance" of the spirit, thirsting for religion disrobed from dogmas or creeds, panting for some assurance that there is a church possible that is big enough to hold Catholic and Protestant, Christian and Jew and pagan, and we are invited to enter into this thing, to meet this constituency, to justify this hope.

Call the roll of Christian sects from Rome to the latest child of Christendom, that which under the claim of science and in the name of Christ would discount the labored experience of man in the realms of nature; the Christian science that would ignore body, scoff at the high experimenter in dissecting room and laboratory, ignore the wisdom gained through the precious labor of the centuries, and we recognize truth, beauty, potency in all of them. Indeed, we will accept the affirmations of all of them, but refuse their negations and deny their limitations and spurn their insolent claims to finality and to infallibility. Aye, call Christendom itself, with its glorious record and its great illuminating founder, and while we uncover with reverence before its mighty achievements, and bow our head before the resplendent nobility of the cross-enthroned carpenter; we will refuse its presumptuous claim of exclusive control of the highway that leads from mortality and sin to felicity and deathlessness. Alongside of Jesus and Paul we see Moses and Isaiah, Zoroaster and Buddha, Confucius, Socrates and Mohammed, and accept all their affirmations and distrust only their negations and limiting lines. This is a telephonic age. There is that which outreaches the invention of Edison. Without his wires we have been able to put the receiver to our ears that enables us to hear the heart beats of the Brahmin and to count the pulses of the Buddhist, to note the glow on the cheek of the Shinto of Japan, and to feel the warmth beneath the stolid exterior that testifies to a nobility at the core of China, a beauty that grows in the garden in which Confucius and Lao-Tse planted seeds of moral rectitude and civic integrity.

Is there here not a work to do in Chicago and elsewhere? A constituency ready for this church? Is there not here inspiration that will enable us to stand by these ideals and to pursue this "Gleam," though the constituency be not at hand and though the cause be that which unborn generations will alone make popular and populous? What are we here for if not to meet this constituency where it exists, to make it where it is not found. What are we here for if not to serve these unborn generations, to work for the time when "from the East, the West, the North and the South they shall come and sit down in the kingdom of God;" to work for the time when religion more than anything else will rejoice in the declaration of my second text that

"Line in nature is not found;  
Unit and universe are round."

The partial gods must go in order that the infinite God may live in the hearts and lives of men. I know of no better phrase with which to close my appeal for this "Holy Alliance" of the future than the words found in the charter of the Congress I have spoken of, and for the support of which I plead: We are here "to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future."

## The Sunday School.

*There is an instinct in the human heart  
Which makes that all the fables it hath coined  
Point surely to the hidden springs of truth.*

Lowell.

NOTES FROM THE TEACHERS' MEETING OF ALL SOULS  
CHURCH, CHICAGO.

BY E. H. W.

### V. Man's Early Home.

ACCORDING TO MYTH.

Again, in the Genesis rendering of the story of paradise, we find two differing narratives, an early, short account, and a later one much fuller in detail. This is in accordance with a law of myths and is well exemplified in the Arthurian legends, which through many repetitions have expanded in the course of centuries from a few terse Celtic traditions to their last voluminous rendering in Tennyson's Idyls.

Side by side with the Genesis narration we should read its mates, Phœnician, Assyrian, Median, Greek, Roman, American. We shall find them interesting and profitable, both by comparison and contrast. The comparison is forced upon us. They are so like we cannot but feel that they are related. The contrast is equally unavoidable, for the Genesis relation is far finer, more sublimated, more spiritual than most of the others.

A belief in a lost Eden has been almost universal with humankind. Each nation has had its holy mountain, beyond all others beautiful and sacred, where once man dwelt in unalloyed delight. The Zend Avesta has a tale of a perfect garden from which the first man and woman were expelled for the crime of disobedience. In one of the tile libraries of Nineveh there has been found a picture of a conventionalized tree, bearing fruit which grew within easy and tantalizing reach. The woman on one side of the tree and the serpent on the other suggest unavoidably a counterpart to the Hebrew story of Adam and Eve; while the golden age of the Greeks, with the noble rashness of Prometheus and the fatal curiosity of Pandora, are but one more version of an oft-told tale.

The Genesis story is the Hebrew rendering of this universal dream. Once things were as they should be. Everybody was good, beautiful and happy. Now Nature seems unfriendly. She yields her products only to laborious toil. Man is out of harmony with himself and the world about him. It must have come about through somebody's blunder, somebody's sin. Very early grew up the thought of conflicting forces, the good God and the evil God of the Persians, the God and Satan of the Hebrews.

A very superficial reading of New World myths reveals a remarkable similarity to those of the Aryan and Semitic stocks, and this likeness between the tales of races so remote is a strong argument in favor of the psychological theory of myths, that is, that they arise from causes springing up within the minds of men rather than from anything impinging from without.

ACCORDING TO SCIENCE.

In the picture of man's early home, as given by science, he was anything but comfortable or happy. His dwelling place was a cave or a hollow log, or perhaps the limb of a tree. His diet was meager, his clothing insufficient, his life ungenial. Let us imagine the early man, an ape-like creature, trying to stand on his hind hands that he may save the others for finer uses, rising through hate and love and struggle, and shame and defeat, until he becomes physically upright and well nigh erect in his moral and spiritual nature. See him slowly, by painful degrees, come into the possession and use of iron, steam, electricity. See him owner and master of a pipe organ, that wondrous mechanism that has been evolved in the brain of man from the first strident, reed-made whistle. Think of all the triumphs of mechanical genius, all the libraries of the world, all the glory of art, and ask, if you will, whether the man of to-day is a fallen creature compared with that naked, houseless, toolless, helpless Adam in the Garden of Eden. Which is the more inspiring, that dream of a paradise lost long ago through the knavery of a serpent and the credulity of a woman, or this other picture of an age-long journey from Caliban to Shakespeare, on a road that still leads upward and promises heights beyond our vision?

## The Home.

*Our daily life should be sanctified by doing common things  
in a religious way.*

### Helps to High Living.

SUN.—The soul is dyed by the thoughts.

MON.—Where a man can live, there he can also live well.

TUES.—Everything that exists is in a manner the seed of that which will be.

WED.—If a thing is good to be done or said, do not consider it unworthy of thee.

THURS.—A good fortune is good disposition of the soul, good emotions, good actions.

FRI.—The best way of avenging thyself is not to become like the wrong-doer.

SAT.—Reverence that which is best in the universe; and this is that which makes use of all things and directs all things.

—*Marcus Aurelius.*

### Alike.

So fair, so frail, and dead;  
Oh, little tender flower!  
How is thy beauty sped  
In one short hour.

In baby's hand so cold  
We'll place thee still and white,  
And bury you both in the mold  
From our longing sight.

So wee, so white, so still—  
Two blighted buds to the sod,  
We surrender and bow the will  
And the heart to God.

DAVID DOUGLAS.

### Nurseries for Baby Bugs.

You have seen how carefully a hen feeds and cuddles her chickens, and perhaps you have been so happy as to see birds feed their nestful of little ones; but did you ever see ants and bees feed their babies?

I can tell you that little insects, not so big as a grain of wheat, take as good care of their little ones as the fussy old hen; though they don't make so much noise about it. In the first place, most of these little mothers die before their babies come out of the egg; so they have to build the nursery, and prepare food for the baby, while it is still a tiny, tiny egg, often so little that you can scarcely see it.

Did you ever see a sand wasp? She is a very hard-working mother. She digs a hole in the hard sand, and actually drags to it a big caterpillar or spider, ever so much bigger than she is, which she has bitten in such a way that it is helpless. When she has it safely in the nest she lays her eggs on it, and then covers it up with dirt. When the grub comes out of the egg, there is a feast all ready for it. Another of this wasp family, the Mason Wasp, having prepared her nursery, gathers about a dozen small grubs or worms, and packs them in alive, for food for the baby. Perhaps you think that the grubs would eat up the egg; but the careful little mother looks out for that, and packs the grubs in coils, or rings, so tightly that they can't move.

If I had to be packed away in a cradle, to grow by myself, I'd rather have the bee mother do it. She provides no grubs or caterpillars for food, but delicious honey, which I should like better. One of the coziest nurseries arranged by these little mothers is in a nut. She makes a hole in a green nut, hickory or chestnut, and packs the egg in, snug and warm. The grub hatches out and just feeds on the sweet nut, till you crack it open some day, and he crawls out. If the nut had been left to fall from the tree, he would have crept out and buried himself in the ground, till his wings grew.

But not all the little mothers die so soon as these. Some can take care of their babies themselves. Some of the wasps not only give the baby a caterpillar to begin on, but every day or two they take a fresh one and put in the nursery, till the baby is grown. Another little mother, the saw fly, sits on the leaf where her eggs are, till they are hatched. Then she feeds them, and shelters them from the sun with her wings, for five or six weeks, till they are grown up.

But the most attentive little bug mother, is a field bug. She leads her troop of babies around, as a hen leads her chickens, and she has thirty or forty of them too. But they are better behaved than chickens, and they keep close to their mother.

## Books and Authors.

### The November Magazine Harvest.

*The Metaphysical Magazine* presents an interesting number to inquirers into the subjects to which it is devoted, "Occult, Philosophic and Scientific Research, Mental Healing and Psychic Phenomena." In the department of "Psychic Experiences," Mr. K. Chakravati of Calcutta gives his testimony from the Orient.

*The Century* begins its twenty-seventh year with the first of a series of papers by Gen. Horace Porter, entitled "Campaigning with Grant." Gen. Porter's intention in these papers is to give a close description of Grant, the man; this he is eminently qualified to do from many years' close association with his chief, beginning as early as 1863. "Why the Confederacy Failed," by Duncan Rose, is another contribution to the historical department. Two new novels, Dr. Weir Mitchell's "Hugh Wynne, Free Quaker," and Mr. Marion Crawford's, "A Rose of Yesterday," are commenced in this number and promise well for future installments.

*Appleton's Popular Science Monthly.* William Henry Hudson, Professor of English Literature in the Leland Stanford, Jr., University, opens the present number with a discussion of "The Moral Standard." He finds the theological, the social, and the legal roots of conduct all depending on the commands of some external power, while the moral code, "the compulsion of morality," as he puts it, is inner, not outer compulsion, its constraints arising from the connection between cause and effect. Teachers and all those who are interested in education will find Prof. Edward R. Shaw's article on "The Employment of the Motor Activities in Teaching" valuable. He pleads for a direction rather than a repression of this energy. Prof. Bashford, Dean of Columbia University, contributes a finely illustrated paper on the "Public Aquariums of Europe."

*The Atlantic Monthly.* In "The Causes of Agricultural Unrest," Prof. J. Lawrence Laughlin traces many of the southern and western farmers' troubles to overtrading in times of general depression, and presents the far-reaching causes which control prices. He touches on the gold and silver questions and shows how times of depression lend themselves to political intrigue and the professional agitator. From the hard problems which Prof. Laughlin's paper conjures up, it is refreshing to turn to Thomas Wentworth Higginson's "Cheerful yesterdays." "The Cambridge of my boyhood," he writes—"two or three thousand people—afforded me, it now seems, all that human heart could ask for its elementary training." In this favored spot he was born into a liberal home of culture and refinement. "I never heard of the Five Points of Calvinism until maturity; never was converted, never experienced religion." Unlike most New England homes of the period, Sunday was a day which held no theological terrors. The desire to quote from these delightful reminiscences is almost irresistible, but our readers will want to study for themselves every word about the first fourteen years of the Thomas Wentworth Higginson who is so revered and loved to-day. No one interested in the sociological problems of the day can afford to close this magazine before reading "Out of the Book of Humanity," by Jacob A. Reiss.

*The Review of Reviews*, in addition to its always valuable, permanent features, gives a finely illustrated article on George du Maurier, by Ernest Knaufft, editor of the *Art Student of New York*. Many of the illustrations are by Du Maurier himself, and his very first drawing in *Punch* is reproduced. "Will the Free Coinage Benefit Wage-Earners?" is discussed in the affirmative by Dr. Charles B. Spahr, in the negative by Professor Richmond Mayo Smith. Both writers are entitled to speak with authority on economics. Every article deserves attention. It is too good a number to miss.

*The North American Review.* Every farmer, at least, ought to study W. S. Harwood's account of "What the Country is Doing for the Farmer," and take courage and inspiration from the facts presented there. Manufactures, commerce, invention, have all been left behind in the past thirty years by the immense advance made in agriculture. The outlook is hopeful, for "agriculture is entering more broadly than ever upon a sensibly scientific career."

*The Arena.* The frontispiece is a portrait of Kate Field, and Lillian Whiting writes a very tender sketch of the life of her friend. "The Simplicity of the Single Tax," by S. Howard Leech, is another would-be simple solution of very complex problems. Given the first necessity, that "all land now held for speculation be thrown on the market," all

[For Books Received see page 172]

kinds of natural opportunities would be opened up. People would at once begin to build homes, building would start the log cutters, log cutters sawmills, and so on ad infinitum; the machinery of life would run as smoothly as it did with the old woman when she finally succeeded in getting her pig started for home.

*The Bookman* contains, among others, portraits of Harold Frederic, Kate Douglas Wiggin and Edmond Gosse; this last is to illustrate the tenth paper in the "Living Critics" series, of which Mr. Gosse is the subject. The article is so appreciative and Mr. Gosse comes so near to fulfilling the ideal, high function of the critic, that we cannot forbear quoting a few lines. "What is so especially stimulating in Mr. Gosse's criticism is his capacity for measuring his judgment, for seeing what is bad in work that he admires, for seeing what is good in work that he deprecates. \* \* \* He has carried many a young author into success by the generous impulse of his approval." *The Bookman* is truly what it purports to be, a "literary journal," and this number is quite up to its predecessors.

*The Cosmopolitan*. To the lover of fiction, the current number furnishes it in unstinted measure, seven complete stories in one issue! The typography and illustrations are always an attractive feature of this magazine.

*The National Magazine*. "Christ and His Time," by Dallas Lore Sharp, is finely illustrated from the world's famous paintings. Eighteen of these enrich the first installment.

*St. Nicholas* begins a new volume with a new serial, "Master Skylark," by John Bennett, a story of the time of Shakespeare. There seems to be no abatement of the wholesome things provided for the children or the delight with which they read them.

### Modern Judaism.\*

If anyone still has a lurking feeling that Judaism is a far-off religion, that its vitality belongs to the ante-Christian era, they will do well to read these two books, the former by Joseph Jacobs,<sup>1</sup> is a series of learned essays reprinted from English magazines and quarterlies, and contains much curious information concerning the Jew in history under such topics as the "London Jewry of 1290," "Jehuda Hallevi," poet-pilgrim of the eleventh century, a sketch of great interest, but there is also direct interpretation of modern thought such as is found in a defense of George Eliot's Mordecai in "Daniel Deronda," and an interpretation of Robert Browning's theology. Mr. Jacobs is a man of letters, learned in Jewish lore. This volume of essays is very attractive.

Of a more humble character is the second book, being simply a volume of sermons compiled by the publication committee of the Central Conference of American Rabbis. It contains thirty-seven discourses by twenty-seven different preachers. They are popularly arranged according to the festival days of the Jewish year, all of them on high themes, and afford not only good models but rich material for the non-dogmatic Gentile ministers; indeed, both books are well fitted to increase the interest and respect of the liberal Gentile for his associate liberal in Jewish ranks. Among the preachers in this volume we find the names of those very familiar to our readers, several of whom it will be their privilege to meet at the coming congress of Indianapolis, such as Drs. Hirsch, Stolz and Moses of Chicago; Rev. Dr. Philipson of Cincinnati. Indeed, the twenty-fifth sermon by Joseph Stolz is upon "Judaism and the Congress of Liberal Religious Societies," in which he says:

"This congress is the prophet of our age proclaiming to them who have been enticed away by the wonderful achievements of science that religion and science are not in conflict. God's handwriting in nature cannot contradict God's handwriting on the human soul; and the truth is that science requires religion for its completion just as much as religion ever requires science. \* \* \* Of course the time was just ripe for those crusades. But I believe the time is just as ripe for this Congress; and if this week we were to take up this cause in Chicago with the same enthusiasm and sincerity and self-sacrifice as did

those men at Cleremont, who with unanimity exclaimed, 'God willeth it, God willeth it,'—a triumph would be ours in this land that would open the eyes of the most sanguine prophets and priests of the movement."

### Books from the Golden Gate.\*

California is not only the state of gold and oranges, but it is fast becoming the state of culture, the center of thought. The great Leland Stanford University, in view of recent donations, is soon to be matched by the equally great state university of Berkeley. California has already given to literature Bret Harte, E. R. Sill and Josiah Royce, and lesser, but altogether creditable, lights. Recently we commended a volume of addresses by President Jordan on "The Care and Culture of Men." Uniform with it comes this second volume of sketches, beginning with the story of the "Innumerable Company" and ending with a poem, "The Bubbles of Saki," which was recently printed in these columns. The studies of President Jordan in this volume carry us to Ober Ammergau, where we witness the Passion Play, among the Catholic monks of the early California, and into the company of one of Mr. Jordan's heroes, John Brown of Ossawatimie.

The lectures by William Henry Hudson<sup>2</sup> treat of Keats, Arthur Hugh Clough and Matthew Arnold, each of which is sympathetically handled. Perhaps the essay on Clough will be most welcomed because he is the most neglected of the three. Happy the students who are permitted to listen to such "interpretations," in which there is the minimum waste of time over form and technique; and instead there is to be found a direct search for the heart of the matter, but we suspect that they would afford more delightful listening than they do reading. There is evidently something that will not print here and the reader finds himself more in accord with the thought than carried away by the style of the lecture. The name is happily chosen. They are "studies in interpretation" and they presuppose an acquaintance with the text, but missing that they provoke a determination to become acquainted with these writers which form a descending scale when measured by their power of inspiration. Matthew Arnold is neither a climax nor a culmination of Keats.

### The Church's One Foundation and Other Sermons.<sup>3</sup>

The dedication of this book expresses the spirit of the man who preached the sermons. It reads: "To all God's children of every faith and every creed and to those also who as yet have found no faith and no creed to satisfy them, this volume is affectionately dedicated."

These sermons are expository of Christian truth from the New Church or Swedenborgian point of view. They are simple, direct and strong expressions of what truths the preacher prepared for his own people when he was in the pastorate. Besides having a value of their own, they are a help to the understanding of the influence of Swedenborg's teachings over a great and free mind.

Mr. Barrett would have delighted with all his heart in "The World's Parliament of Religions," and in "The Congress of Liberal Religious Societies." His heart would have beaten strong and tender to the mission of THE NEW UNITY. Both his biography and sermons, as his many other books have been, cannot but help those needing help to the formulation of their own religious creed, to the large and sweet living of their own religious life.

J. M. S.

\*<sup>1</sup> The Story of the Innumerable Company and Other Sketches. By David Starr Jordan. The Whitaker & Ray Co., San Francisco, 1896; pp. 294. \$1.50.

\*<sup>2</sup> Studies in Interpretation. By William Henry Hudson, professor of English literature in the Leland Stanford Jr. University. G. P. Putnam's Sons, N. Y.; pp. 221. \$1.25.

\*<sup>3</sup> "The Church's One Foundation and Other Sermons." By Rev. B. F. Barrett. Edited from his manuscripts by his daughter, Gertrude A. Barrett, Swedenborg Publishing Association, Germantown, Pa.

\*<sup>1</sup> Jewish Ideals and Other Essays. By Joseph Jacobs. Macmillan & Co., N. Y.; pp. 242. \$2.50.

\*<sup>2</sup> Sermons. By American Rabbis. Edited and published under the auspices of the Central Conference Publication Committee, Chicago, 1896; pp. 370. \$1.50.

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**The Liberal Field.***"The World is my Country; To do  
good is my Religion."*

SHEFFIELD, ILL.--A model little parish sheet comes from the Unitarian Church of this place under the attractive name of *Fraternity*, a name which we would give to our own paper did we not have one word better than that, *Unity*. From this paper we learn that the church has been painted, that the Sunday school is prosperous and that there is an active guild there which meets Sunday evenings with a thoughtful program made out for the year. Among the topics are the following: "Young Women in Business," "Uses and Abuses of Sunday," "The Religion of Secret Societies," "The Lessening of Pain a Religious Duty," "The Great Religious Leaders," among which are named John Wesley, James Freeman Clarke, George Eliot. We also learn that the adjoining People's Church at Princeton, some twelve miles away, has invited the whole congregation, pastor and choir, to go over some Sunday and hold services at Princeton. This is fraternity indeed.

CONFERENCE AT STERLING, ILL.--The program of the annual conference of the Unitarian and other independent societies of Illinois reached us too late for publication in our last week's issue. It will be in session this week. Mr. Blake preaches the opening sermon Tuesday evening. There will be a Sunday school session at which B. R. Waldo of Rockford, Albert Scheible of Chicago, Revs. Duncan of Streator, Elliott of Hinsdale and Putnam of Princeton will speak. Mr. Crothers preaches on Wednesday evening. Thursday afternoon will be given to the discussing of denominational agencies, Mr. Fenn presenting the claims of the American Unitarian Association, Mr. Gould of the Western Unitarian Conference, Mr. Bulkley of the Young People's Religious Union, and Mr. Elliott, the secretary, the claims of the Illinois conference.

CHICAGO.--All Souls Church in its November bulletin announces that the pastor will give three Sunday morning discourses on "The Great Affirmations of Religion, viz., God, Soul, Immortality." On the last Sunday in November Edwin Burritt Smith, Esq., vice-president of the Municipal Voters' League, will occupy the desk with a lay sermon on "Our Duties as Citizens--the

Next Municipal Election," that Sunday Mr. Jones being absent as one of the preachers in the Cornell University course, preaching in the morning at Sage Chapel and in the evening for Mr. Scott of the Unitarian Church. President David Starr Jordan of California lectured in the church on Thursday evening, November 12. Mr. Jones on the same evening was at Springfield, Ill., in attendance upon the Congress of Charities in charge of the State Board of Control. He has recently lectured at Oak Park, Lake Forest, Morgan Park, at the Maxwell Street Settlement before the Self-Improvement Club, an organization of Russian Jews on the West Side, and is giving his University Extension course on "The Prophets of Modern Literature" at East Chicago, Ind., and Clinton, Iowa.

The following is from the announcement already alluded to:

**POPULAR SCIENCE.**

A Sunday evening course of dime lectures. November 8.--W. H. Peck, M. D., of the Columbus Laboratory: "Demonstration of X Rays, with apparatus." November 15.--A. Gehrman, M. D., Bacteriologist of the City Health Department: "The Story of the Bacteria." November 22.--W. A. Evans, M. D., Director of the Laboratories of the College of Physicians and Surgeons: "Story of the Cells and Their Part in Tissue Building." November 29.--E. S. Talbot, M. D., Professor of Dental Surgery, Woman's and Rush Medical Colleges: "Signs of Degeneracy."

December 6.--Prof. E. B. Garriott, Superintendent of the U. S. Weather Bureau, Auditorium building: "Weather Forecast." December 13.--Wilbur M. Stine, D. Sc., Director of the Department of Electricity, Armour Institute: "Story of the Magnet." Each lecture will be illustrated with blackboard, and, when necessary, stereopticon or other apparatus. These lectures will be given at All Souls Church, corner of Oakwood boulevard and Langley avenue, on successive Sunday nights, beginning at eight o'clock; introduced generally by the reading of a poem or other scripture by the pastor, and the singing of a hymn, and the services will be closed with singing and benediction. No tickets and no collection, but a dime admission will be taken at the door to cover expenses of the course.

Dr. Peck's lecture on the X rays last Sunday night was given to an overflowing house. Both the lecture and the demonstration awakened most profound interest. By an interesting coincidence it was the first anniversary of the great discovery. The bones in Mr. Jones' hand, coins in a purse, spectacles in a leather case were photographed in the presence of the audience, and the negative exhibited at the close of the lecture, and over three hundred people had a chance of seeing through the Fluoroscope the bones in their own or another's hands, counted their fingers through

a book of three hundred pages, saw the nails through a two-inch block of wood, etc. We know of nothing more capable of arousing sublime emotions and of correcting the petty ills and small fevers of life than this lecture. Dr. Peck is thoroughly conversant with his subject; his equipment is of the latest and we hope that many centers within available reach of Chicago will offer their public an opportunity to hear him. His address is Suite 907, 103 State street.

**BOOKS RECEIVED.**

T. Y. CROWELL &amp; CO., NEW YORK &amp; BOSTON.

Happy Children. By Mrs. Ella Farman Pratt. 4to, with full page illustrations in colors. 66 pp., \$1.50.

A Gentle Heart. By Rev. J. R. Miller, D. D. 31 pp., 35 cents.

The Happy Life. By Charles W. Eliot, LL. D. 30 pp., 35 cents.

Culture and Reform. By Anna Robestson Brown, Ph. D. 32 pp., 35 cents.

DODD, MEAD &amp; CO., NEW YORK.

John; a Tale of King Messiah. By Katharine Pearson Woods. 12 mo, cloth. \$1.25.

The Cure of Souls. By John Watson, M. A., D. D. (Maclaren). 12mo, cloth. \$1.50.

HOUGHTON, MIFFLIN &amp; CO., BOSTON.

Friendly Letters to Girl Friends. By Mrs. A. D. T. Whitney. Cloth, \$1.25.

A. C. MCLURG &amp; CO., CHICAGO.

Pierrette. By Marguerite Bouvet. 4to. Illustrated. \$1.25.

A Short History of Italy. By Elizabeth S. Kirkland. 12mo. Cloth, \$1.25.

A Fearless Investigator. Cloth, \$1.25.

G. P. PUTNAM'S SONS, NEW YORK.

The Five Great Skeptical Dramas of History. By John Owen. 398 pp. Cloth. 8vo. \$3. (A. C. McClurg & Co.)

CHAS. SCRIBNER'S SONS, NEW YORK.

My Village. By E. Boyd Smith. Cloth, 12 mo, illustrated, \$2.00 (A. C. McClurg & Co.)

The Court of King Arthur. By William Henry Frost. Cloth, 12 mo, illustrated, \$1.50. (A. C. McClurg & Co.)

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**WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.**—The monthly meeting, November 3, was attended by President Gould, Mrs. Perkins, Miss Stafford, Mr. Bulkley, Mr. Kendall and Mr. Scheible. The secretary reported an interview with Mr. Jones, whose increasing burdens along other lines oblige him to ask that his resignation be accepted. It was moved that the board accept it with regrets at the severing of the closer ties with its pioneer director, also that the president and secretary be asked to draw up a letter expressing the appreciation by the board of his long and faithful service in the society which he founded, and is still ably supporting.

The president read a letter from Mrs. Anna Garlin Spencer of Providence, R. I., who wished to use certain portions of Mr. Blake's service book in compiling a series of services for use at the Bell Street Chapel. It was voted that she be allowed to copy the parts as requested.

Attention was called to some illustrated lessons prepared by Rev. W. W. Fenn for his Sunday school, and it was voted that the society publish the four special festival numbers of this series. The president reported that steps had been taken to issue 1,200 copies of Miss Buck's "Bible Studies," only 200 of these having the teaching hints on them. Adjourned.

ALBERT SCHEIBLE, Secretary.

**ATLANTA, GA.**—Rev. Myron W. Adams, Ph. D., for the past seven years professor of Greek in Atlanta University, has received and accepted an appointment as dean of the faculty in the same institution. Dr. Adams was graduated from Dartmouth in 1881 as valedictorian of his class. He took the three years' course at Hartford Theological Seminary, a fourth year of study at Andover Theological Seminary, and by later work under the direction of the Hartford faculty won the degree of doctor of philosophy. Besides being a ripe scholar and an unusually successful teacher, Dr. Adams has an intimate acquaintance with the general work of the institution which gives him special preparation for his new administrative duties. He enters upon them with the cordial support of the entire body of teachers and students.

### Acknowledgments.

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### The Crater of Mount Shasta in August.

Late in the afternoon we selected a level place near a bank of snow at an elevation of about nine thousand five hundred feet, and, gathering a few logs of dead pines, we made a rousing fire, and at nightfall unrolled our heavy California blankets, sleeping nearer the stars than I ever had before. It was a clear, cold night; the water frozen early an inch thick, and at 6:15 the next morning, when we began our ascent of the crater, the thermometer was 25 degrees Fahrenheit.

We rode our horses for an hour until we came to the foot of the ash cone, and by 8:45 were on the summit of the crater. The view in the clear atmosphere was indeed a wide one. Far to the northwest was the Siskiyou range and Pilate's Knob, and to the west the jagged, saw-toothed, snowy peaks of the Salmon Mountains; fifty miles southward was the snowclad solitary Lassens Peak, twelve thousand feet high; while Klamath Lakes and the lava

beds, the seat of the late Modoc war, lay to the northeastward.

The scene was a wild one within the great crater, whose narrow edge is formed of sharp, jagged peaks and pinnacles. Broad, almost unbroken snow fields extended from the edge down for a thousand feet; at the bottom were two frozen lakes like sheets of glass. The crater was extinct, no signs of steam or of recent eruptions meeting the eye. We were told that on the summit of the cone there is a hot steam vent, the last dying embers of past volcanic action. Mr. Sissons, while guiding a traveler to the summit, was once belated and had to spend the night there, and saved the lives of himself and his companion by lying close to the steam vent, the steam passing up through the snow. On their descent they slid down over the snow fields of the summit to the lava beds below.

The outlet of the crater, or point of overflow at the last eruption, was on the western side, where small masses of black obsidian and white incrustations of lime were observed.—Prof. A. S. Packard, in Appleton's Popular Science Monthly for November.

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### Annual Clergy Permits for 1897.

Over the Lake Shore & Michigan Southern Railway ministers located in Chicago desiring permit over the above line will please call at the office of the assistant general passenger agent, room 34, Depot building, Van Buren street, and fill out application blank. C. K. Wilber, A. G. P. A.

### Sickness Among Children.

Is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., New York City.

A memoir of Queen Victoria, which will shortly be on sale by the Toronto News Company, has just been published in England. This work is a special issue of "The Gentlewoman," and will be called "The 'Gentlewoman's' Record of Her Majesty's Sixty Years' Reign." We understand there will be sixty illustrations, one of them a portrait of Her Majesty by her daughter, Princess Louise, and the publication has been prepared in the highest style of art. Accompanying the work is a portrait of the Queen in her coronation robes, printed in colors on white satin.

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These three productions have scattered. The Krupp Gun is back in Germany, the Ferris Wheel was reconstructed on the beautiful North Side of Chicago, the big "Garland" Stove is still a wonderful attraction. On constant exhibition in Detroit in front of the works of the largest stove makers in the world—The Michigan Stove Company—it is seen and admired. It shows on an exaggerated scale the many and distinctive good points of Garland Stoves and Ranges, "The World's Best."

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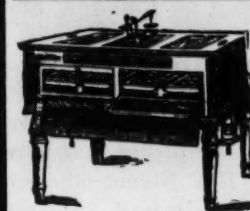
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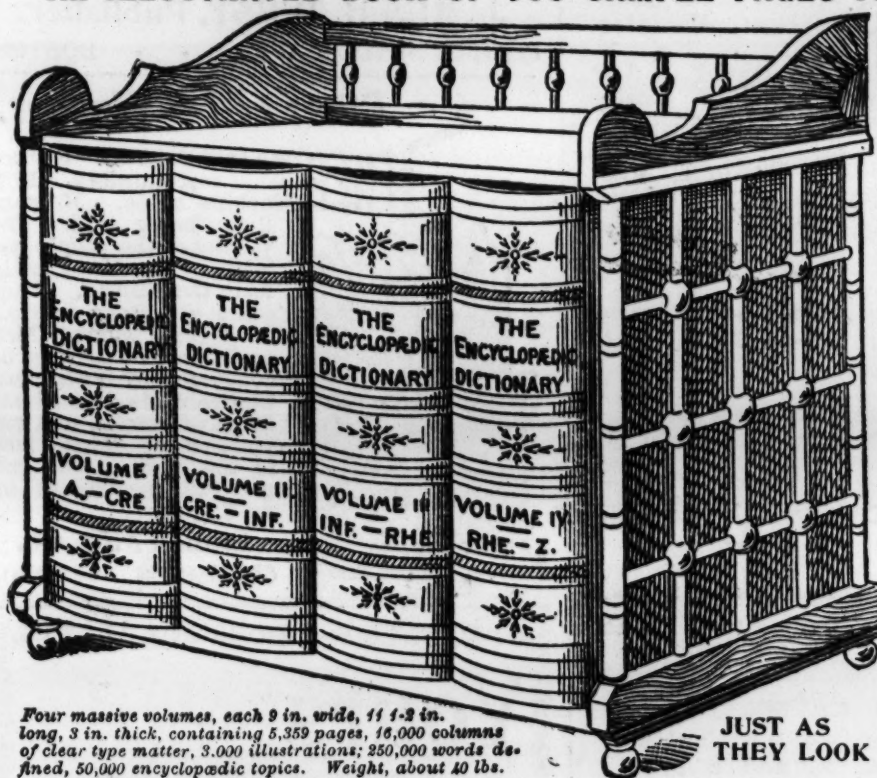
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